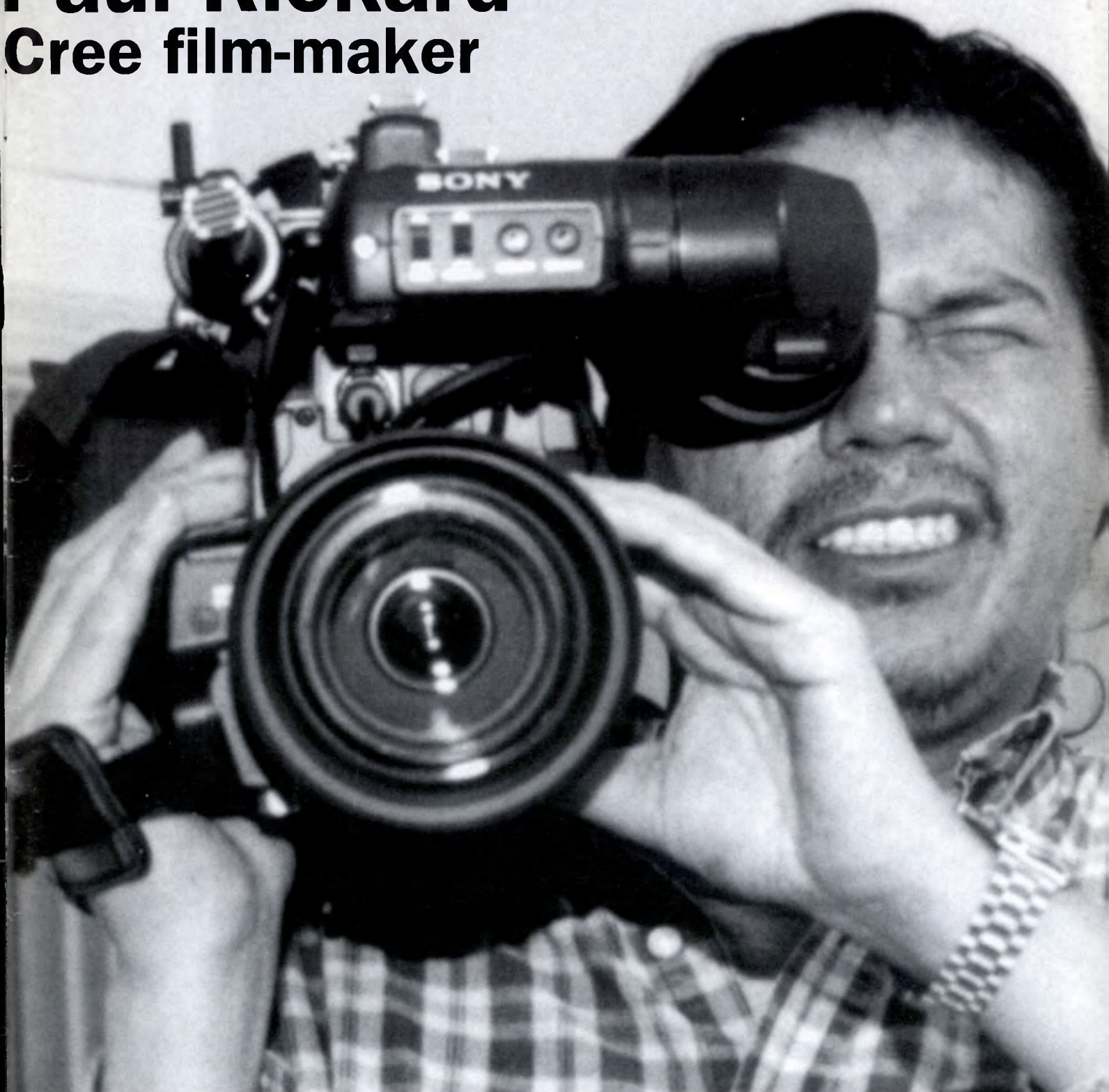


Nation

Paul Rickard
Cree film-maker



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EDITORIAL

WHAT TO DO, WHAT TO DO IN 1999



Well, another year has come and gone, so to speak, and with it changes. I would mention that if you turn the 1999 upside down it looks like 6661. I imagine all the crazies, self-proclaimed prophets and doomsayers will be predicting the end of the world or the coming of the anti-Christ with the four horsemen prancing along. It's all happened before in 666. There was mass hysteria like you wouldn't believe and the same thing for 999 and 1666. Keep a cool head and if you must believe in it and start giving away all your possessions because the end of the world is coming, please think of me. In the meantime live this year as if it isn't the last one. Start out with a good resolution.

I actually managed to keep last year's New Year's resolution to myself. It was a private one so I won't go into it except to say that it was surprisingly easy in the long run. I think it was because I chose something easy to do and it reflected a change I wanted to make myself.

Sometimes that's the way to start. If you look at all your problems at once, you'll be overwhelmed by the amount of work ahead of you. Instead just look at some of the small things and before you know you'll have taken care of things in a way you thought couldn't be done.

If you are stuck for a New Year's resolution, help yourself to one on my list:

Give up smoking, spend more time with the kids, get more exercise, take life easier, spend less time in front of the TV, get a cable/satellite connection, earn more money, earn some money, drink less, drink more, stop biting my nails, cycle to work in the summer, save a whale, recycle more waste, write more letters, keep in touch with old friends, be more polite, be more cynical, get in touch with my inner self, be

more outgoing, be less stressed, get more work done, visit the dentist, eat more greens, read more books, be nicer, build up that CD collection, do more housework, do the dishes more often, lose my phobias, get a pet, be greener, go out more, see more live music, eat less take-outs, cook more, floss more, keep my nails cleaner, take up a new hobby, continue your education, learn a language, take Tai-Chi, get a qualification, take more holidays, eat less fries, party less, have more dinner parties, go to more dinner parties, meet more people, meet less people, join a band, water the plants more, clean out the bath more, care more about the planet, get a new car, get a new bike, get rid of the car, get rid of the bike, get a motorcycle instead, go jogging, go swimming, go hiking, fishing etc, get out of town more, visit Alaska, see Europe, watch less movies, watch more movies, decorate the living room, have a kid, get a life, change to half fat milk, eat less pre-cooked foods, spend more time in the kitchen, eat more, less exposure to the sun, more exposure to the sun, take a ride on the space shuttle, get smudged, get a facial to see what the hype is about, take less sugar and join a healing circle to get help with all my problems because I'm so overloaded.

As you can see some of them are easy and some are hard. I just start with the easy ones. I think the space shuttle thing is a long-term one that'll need more planning and hard work. It might interfere with my "less work" resolution, but would go great with "go out more." You can't get any further out than that.

Happy New Year to one and all from me and mine at *The Nation*.

by William Nicholls

CONTENTS

NEWS

5 **PROTECTING THE PAST**
CREE INTELLECTUAL PROPERTY

5 **PROTEST MOUNTS**
TELEBEC RATE HIKE OPPOSED

6 **WE GET LETTER**
ALL ABOUT THE O.J. ELECTION

7 **MEMORIES OF X-MAS**
A SOBER CHRISTMAS

COVER

10 **PAUL RICKARD**
OKIMAH

ESSAYS

14 **CONTEST WINNERS**
5TH ANNUAL ESSAY CONTEST

X-MAS

23 **NFC KIDS PARTY**
TIS THE SEASON

THE COVER

Paul takes aim

Photo: Neil Diamond

Design: Sylvia Tannisco

under the northern sky

We Cree of the far North are surrounded by water. If you've ever traveled over any part of northern Ontario, you have seen a landscape that is made up of water to a great degree. There are multitudes of rivers and lakes.

My people on the James Bay coast look out from the mouth of the Attawapiskat river, into the mighty waters of the great James Bay. In fact, this salt water ocean was our first connection to the outside world. If the past and still today we use the waterways as a means of transportation, primarily we travel on the water to pursue our traditional lifestyle of hunting, gathering and trapping.

This river, is our road and we know these northern water roads very well. Just about every family in my hometown of Attawapiskat has a freighter canoe. These range in size from about 18 to 24 feet and are powered by outboard motors up to about 40 horsepower. These freighter canoes are constructed of wood and canvas and have basically been built the same way and of the same material for almost a century. These are store bought, manufactured boats that are incredibly expensive but last an amazingly long time. Not too long ago my brother bought a 22 footer for \$8000.

To someone who has no knowledge of the freighter canoe, it seems strange that we would trust these boats on the big waters of James Bay. To the traditional Cree hunter like my dad and my brother Anthony, the freighter canoe is the best means to travel on the bay and in the rivers.. These huge canoes are practical for my people in that they can be paddled or motored up a shallow river, driven over rapids and portages d with relative ease. On the big water, a skillful pilot can maneuver in the worst of weather and sometimes when it is really bad the boats are tarped to keep the water out.. My people have a lot of respect for the big water of James Bay and don't venture out when the weather is very bad.

I can recall gray rainy day when I was about ten. My three brothers and I were crouched under the tarp dad had covered the top of the boat with. Dad was at the rear running the engine, exposed to the driving rain and cold fall weather, while we were midway under the tarp and hanging on for dear life. The water was rough on the bay that day, as we made our way to Akamiski island to set up camp. I have a vivid memory of being rocked by rough water, I can almost feel the waves splashing over the sides of the boat then on to the tarp and running off and I can smell that horrid odour of a mix of salt water, plastic tarp and gasoline. As always my dad got us safely to the river mouth on Akimiski Island in the shelter of land we motored up to our campsite.

Many of my non-native friends, that observe my people in these canoes, wonder at their safety. I have to admit it, I sometimes doubt the wisdom of loading these to the point of the ridiculous. For example, it is normal to see people heading out into the bay with a four-wheeled, all terrain vehicle or a skidoo strapped into the boat. Now remember, it is usually very cold and most people don't believe in life jackets. Surprisingly, the Cree of James Bay are very skillful in the operation of these boats and have a lot of knowledge about the water and the weather so there are a few bad incidents.

In the early days my people made their own canoes of birch bark. The canoe has always been the key mode of transportation for the Northern Cree. My mom and dad tell me stories of a time when our ancestors were also skilled sailors who used the wind to move then on the bay.

Even with modernization and the possibility of train tracks or a road being built to reach Attawapiskat, I still believe the freighter canoe will always have a place in our lives.

xavier kataquapit

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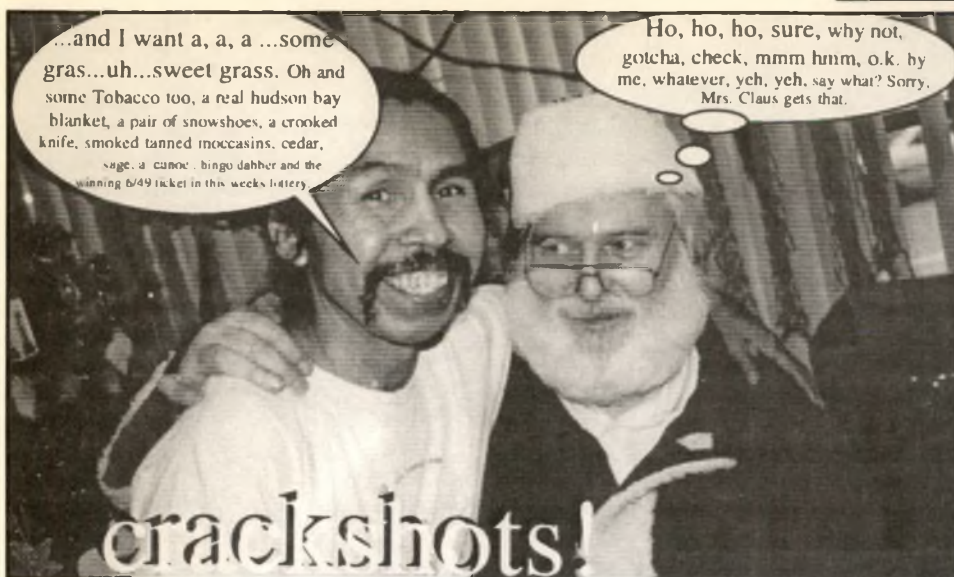
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Nation

JANUARY 1, 1998



PROTECTING THE PAST FOR THE FUTURE

For the first time, Crees and other First Nations have met with a United Nations agency to spell out intellectual property rights of indigenous peoples.

At present, protections are unclear for the intellectual property rights of holders of traditional indigenous knowledge.

Cree officials held a first meeting on November 30 in Montreal with Shakeel Bhatti, associate officer of the World Intellectual Property Organization (WIPO), an agency of the United Nations.

The meeting was part of eight fact-finding missions by the WIPO to gather input from Aboriginal nations around the world. The organization wants to take steps to offer better protection to indigenous intellectual rights. Corporations are increasingly looking to Aboriginal peoples to commercialize their knowledge, cultural property and even their genetic codes, or DNA.

At this meeting, Bhatti got to meet Elders Robbie and Sally Matthew, Smally and Laurie Petawabano, and Robbie and Elizabeth Dick, as well as Philip Awashish, Robert Kanatewat and Janie Pachano.

"It is a direct dialogue between us and the holders of the traditional knowledge," said Bhatti.

Bhatti said in an interview he found the Crees to be "extremely well-organized and advanced in their thinking." He said his trip to Canada "has been a rich and rewarding experience to learn from First Nations in Canada regarding their past experiences."

Concern is growing among First Nations around the world about bio-medical and other corporations as well as governments that are rapidly attempting to claim ownership of

genetic material, herbs, herbal extracts, food, plants, plant fibers, reproductive procedures under the title of "intellectual property rights."

The Maori of New Zealand, for example, have claimed guardianship over Native animals and plants and international intellectual property rights over Maori traditional material such as mythology, carvings and patterns.

Then there's what was nicknamed the "Vampire project," or the Human Genome Diversity Project. It's an international genetic research project which plans to collect DNA samples from about 500 hundred indigenous communities around the world for research within five years.

Three recent cases show indigenous concerns for patenting of genetic material. In 1993, the U.S. Department of Commerce filed a patent claim on the cell line of a 26-year Guaymi Aboriginal woman from Panama. Action by the Guaymi General Congress and international protest led to the withdrawal of the patent claim.

The Commerce Dept. then filed patent claims on the human cell lines of an indigenous person from the Solomon Islands. The patent claim was later abandoned.

In 1994, the U.S. Dept. of Health and Human Services and National Institutes of Health (NIH) were also granted patents on the cell line of a Hagahai man from Papua New Guinea. The NIH abandoned the patent in late 1996.

First Nations peoples widely criticized such projects for their treatment of indigenous peoples as mere research subjects.

by William Nicholls

MISTISSINI CALLS FOR FREE LONG-DISTANCE IN JAMES BAY

by Alex Roslin

Cree opposition is growing to Télébec's proposed hikes to phone bills in the North.

Expect to see a \$3 increase on your next phone bill, part of a \$14.40 total increase Telebec has proposed between 1997 and 2002. Monthly phone bills will jump by 64 per cent over five years if Telebec has its way.

The Mistissini band council adopted a resolution November 23 that "vehemently opposes" any rate increases until Cree concerns are met. The band calls for free long-distance between all the Cree communities, a service similar to what Hydro-Quebec enjoys among its installations in James Bay. Mistissini also calls on Telebec to provide preferential training, jobs and contract opportunities to Crees; services in Cree; and affordable rates.

The resolution also throws support behind efforts of the Chisasibi band and Chisasibi Telecommunications Association in helping to spearhead a Canada-wide campaign against phone-rate hikes in the North.

The campaign is supported by 200 organizations and communities across the country, which have come up with a manifesto to spell out their demands: the "Consumer Charter for a Connected Canada." The Mistissini, Nemaska and Chisasibi band councils have passed resolutions endorsing the charter.

Behind the charter is a feeling that many Canadians are being bypassed by the Information Highway. The charter laments the fact that rural Canadians "continue to lack affordable access to high-quality telecommunications services," at a time when "telecommunications has replaced postal service as the primary method of distance communication."

The charter says rural and remote communities must have service and rates comparable to those in urban areas.

Télébec's rate hikes are being studied now by the Canadian Radio-Television and Telecommunications Commission.

OJ. election

Letter to *The Nation*:

As Deputy Chief of the Ouje-Bougoumou Cree Nation I would like to commend you on your effort in the December 4 issue of *The Nation* to summarize the very complex issues surrounding the recent elections in Ouje-Bougoumou and the subsequent decision by the members at a Community Assembly to hold re-elections.

Your readers, however, may have been left with the incorrect impression that the primary reason the Community Assembly had in calling for new elections was that the current Chief, Louise Wapachee, is a woman. This is certainly not the case. Chief Wapachee was, in fact, elected by a plurality of the voters in the July 29 elections and the issue of gender was obviously not important for a great many people in the community. The gender issue may have been on the minds of a very few people in the community, but they are a very small minority.

The issue which was uppermost in the thinking of the Community Assembly which results in the decision to hold new elections

was the fact that our election by-laws stipulate that a person is not eligible to be elected chief if that person is treasurer or band secretary at the time of elections. Chief Wapachee was, in fact, treasurer when the elections took place. Immediately after the election she relinquished her position as treasurer. There has been enough ambiguity about what the community members understand by this clause to justify a serious modification and amendment to our election by-laws.

These by-laws must be modified to reflect precisely what the community members want it to mean. However, until the election by-laws are modified so that they are consistent with the intentions of the community members, the legitimacy of the elections will always be in question and this will have a negative impact on the ability of the chief and council to carry out their responsibilities.

It was for this reason that the community members, at a Community Assembly, decided (1) to modify the election by-laws, and (2) to hold new elections. The Community Assembly felt it was important to clear the air and ensure that whoever will be the chief and council enjoys unquestioned legitimacy.

Your readers may also have been left with the impression that the previous council arbitrarily granted itself monetary amounts prior to leaving office. This was not the case. The council strictly applied the existing office policies which deal with matters of severance and "exgratia" payments in a routine fashion. There were also amounts which were offered to the previous council members as recognition for their accomplishments in securing the funding for and building of the new village. This matter obviously needed to, and did, go to a community assembly for discussion and approval. It was the community members who approved and set the amounts.

I hope this helps to clarify certain points that were touched upon in your recent article.

Sam Bosum, Deputy Chief
Ouje-Bougoumou Cree Nation

Ed. Note: Thank you for your letter. One point should be clarified. The article did not intend to suggest that "the primary reason" the chief was opposed was that she was a woman. Instead, it said that "some residents" didn't want a woman chief, while others had different reasons for opposing her.



*Best wishes for a prosperous
New Year
and all the best for 1999!*

*From the
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A Christmas to remember



INTERVIEW BY CHRISTOPHER STEPHEN

Wachiya! My name is Christopher Stephen. I am from Waskaganish. I am a Cree journalist. Most of you must know me from the airwaves of CBC North-Quebec. I am honoured and I am happy to bring you some stories here at *The Nation*. I will try to bring you the really important stories about our own Cree people. I will write about the real events that took place within our own Cree communities, especially about our own Crees who want to make a



stand and heal themselves, the people who are walking the healing journey.

I know some people, I mean good people, and I have good friends who are on that healing journey and strongly support those who are on that path. I have a lot of respect for those who are on their healing journey. I am going to bring you stories you've never heard before and I want to interview people with serious issues who have gone through these situations in their own life-time.

I had a great chance to interview Alice (Wapachee) Desjarlais, from the Waskaganish Wellness Society at the Waskaganish Wellness Centre. Alice is a full-time counsellor at the centre. She is on the healing journey and will tell us what is a sober Christmas. Alice used to live in Moose Factory, Ontario. She's originally from Waskaganish and she has come a long way to come home and help her own community.

ALICE: The only time I remember a sober Christmas was when I was a child up to about age 5. I remember a quiet and loving Christmas spent with my family in the trapline. We lived in the bush for a few years when I was a child. After age 6, I remember many occasions of drinking parties at Christmas time. I did not see a sober Christmas for a long time. From there I grew up only knowing that Christmas was time to party as fast and as hard as you can for 10 days! I remember some people trying out-do each other as to who drank more and the longest at Christmas. What a sad way to spend Christmas! I did not know back then how sad the "scene" was... To me this seemed normal - the scene of drinking parties in different homes and dance halls.

Alcohol flowed freely and with no con-

science of how much money was abused this way or how the children were hurting. At age 11, I remember baby-sitting four children all night in fear. We children laid awake for long hours, being afraid to sleep because the parents were not home - being afraid that a drunk would stagger into the house, and being afraid of violence or physical fights when people would come home to party. Back then, while I was young, I did not know that this was no way to spend Christmas! I did not know how unhealthy it was.

I remember those children who I babysat, growing up with fear, neglect and abandonment issues. I did not learn that all these issues would follow each of us throughout adulthood into our very own families. So those five little children who grew up in an alcoholic home grew up to be "adult children of alcoholics" (ACOA). When all these children grew up and had children of their own, the same pattern or cycle of addictions progressed drastically in their families.

Drugs and alcohol ran freely from the time I was 18 years of age. I never knew a sober Christmas until I was in my forties! The wheel went round and round, non-stop, until one year in adulthood I decided I had enough of this lifestyle. I started to sober up and I barely knew who I really was - who was the real Alice...

I woke up with a bunch of questions, who is the real Alice, why was I using so much drugs and drinking too much. I thought to myself how can I stop... Why I did I start... I did not realize I carried so much pain of sadness, unhappiness, shame, guilt due to growing up in an alcoholic home and (with alcoholism among) extended family members. Therefore, when I found alcohol and drugs I clung to them because they relieved the pain of shame, temporarily. I carried pain from early childhood as far as I can remember. What happened, way back, when I lived in traumatic life experiences in childhood caused me to live in the addictions style of abuse because I chose to cling to drugs and alcohol. I was unable to live differently.

When I sobered up, I had to look over my whole life, especially my childhood issues. I recalled many sad and painful memories. I had to accept and feel those painful feelings in order to heal my inner

continued on page 9



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Remembering Minnie

Fireworks and Folly: How We Killed Minnie Sutherland

by John Nihmey

Philip Diamond Books: Ottawa, 1998

Ten years ago, Minnie Sutherland, a Cree from Moose Factory, set out with a friend on New Year's Eve to see the midnight fireworks show on Parliament Hill in Ottawa.

She never came home. After closing time in Hull, Que., she was crossing the street and got hit by a car. She fell to the ground and bumped her head. Concerned bystanders tried to assist her, including two nurses in the car that hit her.

But when Hull police officers arrived on the scene, instead of trying to help, they started forcefully dispersing the crowd. The bystanders explained that Minnie had been hit by a car, but the officers didn't appear to understand. The officers grabbed Minnie, who was still lying in the street, and roughly dragged her to the side of the road, dropping her in a snowbank.

Minnie, 40, was a mother of two and known for her friendly and caring way. To the cops, she was apparently just another drunk Native. When the bystanders protested that she shouldn't be moved, the officers grew angry and argued with them.

In a taped call to Hull police headquarters, one of the officers referred to Minnie as "the squaw."

It turned out Minnie had suffered a fracture to the skull from her accident. For the next three hours, she got shuttled around Hull and Ottawa by strangers until she wound up in the hands of an Ottawa police officer, who finally took her unconscious to a hospital.

Doctors weren't told what had happened to her for three days and started treating her for tuberculosis and meningitis. They poked and prodded her as she slipped into a coma. Minnie died on January 11.

After a nation-wide outcry over Minnie's treatment, a coroner's inquest was held. A lawyer for the police entered the courtroom and greeted colleagues by saying: "How." But the jury decided racism was not an issue in how Minnie was treated. You can decide for yourself by reading the disturbing story in this sad book. **BY ALEX ROSLIN**



continued from page 7

being today, one day at the time. I am able to choose to react and feel as I wish in a healthier way. I no longer need to depend on drugs and alcohol. I had to learn to live without them.

Today, in recovery, I choose to have a positive lifestyle. I am more aware of certain issues that I need to deal with and I deal with them positively. I am grateful for each day of my sobriety which holds many learning experiences. I experienced a sober Christmas seven times. I am able to enjoy a sober Christmas now. I can be happy, joyous and free at Christmas, as I choose to do what it takes to have a sober Christmas.

I had to do much healing from my childhood issues. My heart was changed from a bitter heart to a heart full of unconditional love of God. I first had to find forgiveness in my heart to those who hurt me and abandoned me as a child or a young person. I had to practise thinking and living a sober and clean lifestyle before I could sincerely enjoy a "sober Christmas"!!

I now practise my spirituality, which is coming to fully "accept those things or people" just as they are and to be non-judgemental. Spirituality is love, forgiveness, kindness, joy and peace and being dependent on your higher power, whom I know as God. Most of us know the real meaning of Christmas, which is the birth of Jesus our saviour, but choose to neglect this and follow our selfish desires.

This Christmas, each of us need to think about the true meaning of Christmas, where you could and would find love and peace even in the midst of trouble. Christ-

mas is a time to love and enjoy the company of your loved ones and your dearest friends. But let's not forget the unfortunate ones. In sobriety, Christmas means to practise accepting and adopting those who are unfortunate and include them in your Christmas dinner or Christmas festivities even if they are not your relatives. If you can think of another person who is alone at Christmas, visit or invite them for a sober evening and make them feel welcome. Or make a special visit to an elderly person. To me, Christmas means a time to share the joy that I feel.

Since, living soberly at Christmas, I am able to remember all that is said and done. There was a time when I didn't remember opening my gift from my beloved brother. The next morning, all hung over, I asked, "Who got this gift?" My daughter told me, "you!" Oh, I felt so embarrassed because I didn't remember opening the gift, but she told me that I looked and acted sober as I opened the gift the day before. When I was told this episode, I knew then I had to stop my drinking and drugging. I still have that gift from six years ago and it's a reminder of that Christmas day, when I decided and had a strong desire to stay sober!

I want to say to all my Native brothers and sisters, if you are drinking and drugging this Christmas and waking up and not remembering seeing your children open their gifts, it will be time to sober up and stay sober one day at a time and Christmas after Christmas!! This Christmas, I choose to stay sober and drug free!!

May God keep you all in this Christmas of 1998.

Flying high with Paul Rickard, Cree film director

By William Nicholls



Paul Rickard chose his hometown Moose Factory for the premiere screening of his film *Okimah*. The hometown response was very warm and positive, with 180 community members turning out. Paul opened the evening with a brief speech, along with Chief Ernest Beck and producer Germaine Wong. The film's subject is something most Crees are intimately familiar with: the goose hunt.

The film follows Paul's family through the centuries-old traditional fall goose hunt on the shores of James Bay. The camera and sound crew bunked in with Paul's family and people got used to them. The resulting closeness is an intimacy that we are invited to share in. Paul's father, Frederick Rickard,

is an "Okimah," one of the leaders of the hunt. He leads the way in the film. It is about reaching out and passing on your knowledge and wisdom to the next generation. It is not just learning about the hunt, but life itself.

You see Paul's family come together in the film. Paul's father and mother are seen as respected teachers and leaders. While they teach you the ways of the land, your lessons lead you to a respect for the land and all on it. The National Film Board, which released the film, states on the film jacket that *Okimah* is at once an homage to generations of Cree hunters, a loving look at a cultural tradition and a plea for responsible stewardship of our resources. After viewing the film I would agree.

In Moose Factory, those who attended the December 10 screening of *Okimah* saw them something very familiar, and they recognized themselves and their families to follow the screening. Residents of the Moose Cree First Nation gave caribou, moose, fresh and smoked beaver and, because there was no geese, duck.

It was ironic there was no geese. In the film, Paul's dad talks about the decline in the migratory goose population. This year he shot one. He can remember the days when there were so many that they seemed like huge black clouds when they flew.

On Saturday, December 12, Paul Rickard had a "videocassette signing" at the Northern Store in Moose Factory. The store ordered 40 tapes, which sold out within an hour. Paul took orders for additional 56 tapes. It's a good feeling for Paul. The film already has a television sale. For those of you with cable or satellite access you can catch *Okimah* on Vision TV, 9 p.m., January 6, 1999.

Paul Rickard is the NFB's first Cree director to have his film fully funded by the NFB under an Aboriginal filmmakers' program. We are proud to say Paul used to once work for The Nation as well, as our correspondent for West Coast James Bay.

"I ...just let the images
talk for themselves"

The Nation: The title of your film *Okimah*. For those who don't speak Cree, what does it mean to you?

Paul Rickard: *Okimah's* a kind of generic term people use to refer to a tallyman, an Elder, and it's someone who knows. *Okimah's* a kind of a hunting leader.

You went out with your family to their traditional hunting grounds. What I found ironic was that most of your father's children and those who married into the family hadn't been out hunting much before like some other Cree families did. Did it feel good to back after all the schooling?

Like my brother and sister mentioned in the film, and it was the same situation for me, I remember when I was five years old and younger being out in the bush with my parents. I went to residential school when I was five years old until I was 11. I had the opportunity to go back with my parents to go on to the trapline and the goose camp. It was at this time that I was able to remember some of the stuff from when I was younger. I was always around my parents at that time and they started to reteach some of the traditional activities that we deal with like goose hunt. How to make the blind. How to make the decoys. At the same time how to pluck geese and stuff like that.

Who do you see as your biggest potential audience? I could see this being used in Cree schools, but I imagine your vision is more than just a Cree audience.

Well, I've always been interested in documentaries about Native people. I've seen quite a few good documentaries about life in the Native communities or about Native people in general. Sometimes I've thought that these documentaries were done with a non-Native perspective done by non-Native people. They have a different sense of what Native communities are. There's nothing wrong with those films. They're great, but what I wanted to do is show what a goose hunt was all about... like from the perspective of my family. That's why in the film, my brothers and sisters and parents spoke about what it was like for them. A way of teaching and of passing on these traditional values and customs of the goose hunt.

In this film I really wanted to show that perspective from the people as opposed



to someone else looking in, trying to dissect every aspect of the goose hunt. In this film I tried to avoid that and just let the images talk for themselves. Sometimes we didn't explain everything. I wanted people to see it would be like almost being there. The way it was shot, the way it was done. Going through a two-week period of the goose hunt. Showing leaving the community. The goose hunts and the stuff that happens in the camp. Leaving the camp at the end of the film. So I wanted to give people a look at what it's like. In the film you'll notice a lot of the Cree is not translated. That was purposely done because I felt that as viewer you hear a language and as an audience you are participating by just watching what's going on and watching people talk. Sometimes the Cree is not translated but you kind of get a sense of what's going on. You do some thinking and you might want to learn more about this stuff.

I think one of my favourite scenes is the one where the kids are acting as geese and one's the hunter. Did that happen naturally?

I remember that particular scene. Actually we were filming setting up the camp at that moment. All of a sudden we hear this sound. The kids are over there play-

ing. I noticed the kids were running around pretending to be geese. I got the camera crew and said, "Let's go over there, let's leave this alone." So we popped over with the camera and we just filmed these kids running around like geese. It just happened and we captured it. That's the whole point of the film, too. To capture a lot of this stuff and not have to do retakes.

I noticed a lot of the shots seemed natural. Your family just did what they usually did on the hunt.

Yes, I guess it helped that I worked with a small film crew. A camera man, assistant cameraman, soundman and myself. I got my camera crew to really hang around my family. I didn't separate them. When we stayed in Moose Factory they stayed at my brother and sister's place to get a chance to know them before we actually started. At the camp my brothers and sisters fed the crew. One day we'd be at one place or another having dinner or breakfast. They had a chance to be part of the family too, and in that way it got people very comfortable. We could just stay back shooting and stuff would be happening. We weren't saying do this and do that. We basically always had a camera ready to go. That was the plan I used. I felt it worked pretty well actually.

cont'd on page 13



What will we be like
in the next Millennium?

What will our
communities be doing?

Where will our efforts be focused?
Will we be a nation based on culture?
History? Economics?

The challenge for all those who are entering
the James Bay Cree Essay Writing Contest
will be not to only write well -
but to try to envision the future.

We all dream - but to write our dreams is
a skill which is needed by more and
more as our future is evolving daily.

To all who enter - thank you for efforts
and for those who are acknowledged
by the judges to have met the standard
of excellence needed for
this contest - congratulations.

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What other films have you done?

Well, the only other film where I would consider myself a director is for WildHeart Productions *Ayouwin* and *A Way of Life*. It was associated with TV Ontario and shown as part of the Aboriginal series that they did a couple of years ago. I've done a lot of work as a cameraman on a lot of other projects with the NFB and private film companies.

Do you see yourself as doing a lot of work as a director?

All my life I've wanted to make my own films. I remember the first time I got into this field I knew I wanted to go in that direction. I got a handle on camera work. It was something I really enjoyed. So I worked on that for a number of years before doing my own films. My experience as a cameraman prepared me to direct my own projects. This is the area I want to go into - starting making my own projects and film ideas. A lot of the films I want to do are based around my community because I do it from the point of view of Moose Factory. I remember hearing a lot of stories within even my community and the surrounding communities on the Bay. There's quite a bit of stuff that would make good films. That's what my goal is - to continue making documentaries within the Cree territory of James Bay and within the Cree communities.

How did your family feel when you first came up with the idea of using them in the documentary?

I remember three years before I went out goose hunting with my family. I was living in Montreal at the time so I home for the goose hunt. I took my still camera with me and started taking pictures of every aspect of the goose hunt. The goose plucking and the setting up of the blinds and everything. I also brought a home Hi-8 video recorder and I filmed some of what they were doing. Then I thought to myself, "Wow, this would make a great film." I realized all these pictures I've taken on video maybe will go towards that. I asked my parents, brother and sisters if they would be interested if I made a film of what they are doing here. They know I make my living in film. They really had no problems with that. When we started filming they were just themselves. They were prepared. I was quite surprised. Sometimes when you do your families they're too shy. I was surprised at how happy everybody in the film was glad to be a part of that.

How did you feel about going home to screen the film and to sign Okimah video jackets?

I really wanted to go back home and show people some of the work I have done because I think the film shows more than my family. It shows the community itself on the traditional hunt. The community put on a feast after the screening. It was really nice. I feel people were very pleased with the project.

The chief of my community made a speech and said there were a lot of people in the community who did interesting things and we should celebrate some of their achievements. He used me as an example starting out as a volunteer and working up to filmmaking. He said we should honour some of these people. I was touched by that and felt very good about it. People came up to talk to me. It's great to get this kind of support from the community.

The signing was a promotional thing. We sold out in an hour and had to take names of people who wanted a copy. It was fun trying out the whole thing about promoting your film that way.

Once you make the film, there's the fact you want people to see it or know about it. People showed they were interested. I'm pretty happy about the whole thing.

What other types of documentaries are you planning?

One I'm working on right now, I've just doing research right based on people in Moose Factory and Waskaganish. You probably know the story; it's called the Hanna Bay massacre. It's a story that took place 166 years ago at a little Hudson Bay post between Waskaganish and Moose Factory. There were nine people killed at this outpost by a family group of Crees. There's conflicting stories about why it happened. My father told it to us and to this day I've found that people in Moose Factory and Waskaganish still talk about the story. It's interesting to know some of the details. It's a story that has been passed on from generation to generation. I'm surprised people still know the story and can actually tell it really well in the oral tradition. I was curious and did some research in the Hudson Bay archives and read a different perspective on what it meant to the Hudson Bay Company and to the Native communities. So I'm trying to do a documentary on that story based on the oral tradition and how the Elders talk about. Also how the Hudson Bay Company probably perceived the event at the time. I want to include both because I think you shouldn't do one without the other.

I'm not sure when I'll start shooting this project. I'm hoping I can start this winter but we'll see in regards to funding and that type of stuff. I'm kind of collecting all this material on the massacre right now and I plan to give copies of it to the area's cultural departments or institutes. If there's anyone else out there who wants to share his or her story, in Waskaganish you can talk to George Diamond or your local band office or myself.

One question a lot of Crees will be asking is how many geese did you get.

[Laughter] I didn't get any. Even my dad talks about it in the film. The year before he only got three geese. And the year before, only four. So it shows what the situation is like for goose hunting in my father's territory. For him he's seen a lot of things and it hasn't been a very good hunt in the past several years. It's been very depleted.

One of the things I found interesting while I was out filming, I felt really guilty when I went to the goose camp because I was busy working. I wasn't doing my share of the camp activity. After three days at the camp my dad starting asking me to cut some wood and get some water. I ended up getting my crew to work and at the same time doing my share of work in the camp. It was difficult.

Where can people get Okimah and any last thoughts?

Northern Stores or contact the NFB in Montreal. For a project like this what made it really happen is that my whole family cooperated in making this film. They were really enthusiastic about me doing a documentary about the goose hunt because it's something that plays a major role in my family. I think the time when we filmed Okimah was probably the last one where we'll all come together. My mother's recent illness has prevented the family going out this past fall. I'm not sure about next fall. It's really a testament or testimony of something that played a major role in our family and a lot of other Cree families.

THE 5TH ANNUAL

CREE SCHOOL BOARD / THE NATION

ESSAY CONTEST

Thank you to those who took the time to write your essays. There were a lot of issues raised that took a lot of courage to write. For that, we congratulate and admire you. Thank you to the teachers for encouraging the students to write. Thanks also to the Cree School Board, a major sponsor of the Essay. There were \$2000 in prizes. Congratulations to all.

- Ed.

Personal experiences

Author wishes to remain anonymous

Sec. 2

Maquata School

FIRST PLACE

I am a student. I attend Maquata Eeyou School. A few years back, my father used to drink practically every day. It hurt to see him like that. I didn't like it. At first I didn't mind. After that he started to say things that made me cry. Sometimes I would hide downstairs or lock myself in my room. Everywhere I went, there was drinking. My grandfather drank, my aunts, my dad and my uncles. One time my dad was so drunk that he was beating up my mother. It was about 3:00 in the morning. I heard something fall. First I was so scared to check, but I decided to. My mom was sitting on the floor and my dad was kicking and hitting her. I ran back in my room and lay down frightened. My dad came in my room and hit the wall. He gave me a hug and said he was leaving. Then he went to my mom and started yelling at her. She was crying. I started crying and yelled "stop it!" to my father. I was so scared that I picked up the phone and called my aunt. I was crying and telling her about the situation.

Then I ran back in the room and I stood in front of my mom so my dad couldn't hit her. My younger sister and brother woke up. They started crying. I told them to stay in the room. I was talking to myself saying, "Auntie, hurry up!" My dad left. My aunt came and so did the police. My dad got arrested. They took all four of us to my aunt's place, where we were interviewed by the police. Also they took pictures. I couldn't sleep after that happened. I didn't go to school that day. Then the police came by in the afternoon. They told us my dad didn't remember a thing and that they were going to fly him out to a rehab center in Amos. I knew that things wouldn't really be the same. I cried myself to sleep every night. I wanted to believe that it was only a dream (a nightmare).

I started smoking and staying out late. I didn't want to be home. My life felt different from others. I felt alone in this world. I acted like nothing was happening and I kept it all inside, a smile to hide the pain and the hurting. I hated the world for what happened and I took it out on everyone. At times, I'd want to disappear or just die. But life does go on. My dad sobered up and we are a family once again. I love my family so much. Now I hate myself because I hurt them. I drank a few times. I even tried sniffing and staying out all night. Sometimes I didn't go home for a day or two. I guess I can't forget the past. To this day I still cry myself to sleep.

Suicide

by Cynthia Blackned

Luke Mettaweskum School, Nemaska

FIRST PLACE

Bonjour tout le monde!

Je m'appelle Cynthia Blackned. J'étudie à l'école Luke Mettaweskum de Némaska. Je suis en secondaire cinq, secteur français. Il me fait vraiment plaisir de me présenter à vous. Je vais vous parler de quelque chose de très important, une expérience personnelle. Il est difficile d'en parler parce que le sujet est tabou. C'est le "suicide." C'est un mot qui fait peur, mais pas à moi. J'aime quand les gens partagent leurs sentiments douloureux avec les autres. C'est pourquoi je vais vous entretenir de la mort.

Ça s'est passé il y a quatre ans. J'avais une camarade, une fille très gentille. Elle était ma meilleure amie; j'aimais beaucoup cette copine. Elle a commencé à avoir des problèmes comme moi, comme nous tous avons à l'adolescence. Ses difficultés devaient être énormes car un jour elle s'est suicidée.

Elle m'avait déjà parlé de son intention. Elle disait qu'un jour elle se tuerait, qu'elle n'était plus capable de faire face à ses problèmes, à la vie. Je comprenais ce qui se passait avec mon amie. Je l'ai encouragée à ne pas baisser les bras, à continuer d'essayer de trouver une solution, que la situation allait s'améliorer. Je savais que je ne pouvais pas l'aider parce que je n'étais pas formée et que son cas était sérieux. Un matin c'est arrivé. Elle a mis fin à ses jours. Quand j'ai su ce qui s'était passé, je ne pouvais pas accepter de ne plus jamais la revoir. Je voulais être encore avec elle. Beaucoup de gens se sentaient coupables pour des raisons diverses. Je ne me suis jamais blâmée, je savais que c'était la faute de personne.

J'avais 16 ans quand mon amie est morte. Je ne pouvais pas croire le fait qu'elle ne soit plus là. Je voulais la revoir passer du temps en sa compagnie. Je déprimais. Je m'ennuyais tellement d'elle que j'avais oublié mes autres amis. Je ne pouvais pas réaliser l'ampleur de ce qui s'était passé.

Je n'ai jamais demandé d'aide. Ma famille a toujours été là près de moi, pour me supporter, me soutenir dans cette triste épreuve. Ça m'a pris trois ans pour accepter. Je crois que le suicide n'est pas la solution miracle, celle qui règle tout. Dans les communautés crient les jeunes qui se suicident ont chacun leur raison, de ces raisons il n'y a pas beaucoup de connues.

La question est toujours pourquoi. On ne connaîtra jamais la réponse. Pourquoi ont-ils abandonné l'espoir?

P.S. Il y aura toujours quelqu'un dans votre communauté pour vous écouter, vous aider. N'ayez pas peur de consulter des professionnels tel que les psychologues et les travailleurs sociaux. Ils sont là pour nous.

Ne perdez jamais d'espoir.

L'éducation

by Cindy Neeposh
Mistissini
RUNNER-UP

[illegible][illegible]

L'éducation est important. Oui, je maintiens que cela est vrai. Je m'appelle Cindy Neeposh et je suis une étudiante du cinquième secondaire de l'école Voyageur Mémorial à Mistissini.

Mon école n'est pas grand mais encore nous voyons des problèmes. Chaque jour à l'école, je vois des étudiants qui traînent dans les corridors. Je ne peux dire que ces étudiants sont stupide parce que je sais qu'il y a de l'intelligence dans leurs cerveaux mais c'est dommage qu'ils ne suivent pas les règlements.

Moi aussi, j'ai perdu mon temps de ne pas faire quelque chose que j'ai été supposé faire. J'ai échoué deux fois et je regrette de ne pas avoir écouté les enseignants qui voulaient m'aider.

Partout dans le monde, il y a des jeunes qui ne sont pas intéressés à apprendre et ces personnes sont habituellement ceux qui consomment de l'alcool et qui prennent des drogues pour oublier leurs problèmes.

Aujourd'hui je n'ai aucune amie à l'école parce qu'ils ne veulent plus venir pour apprendre. Quel malheur! C'est difficile sans amies. Des fois je veux quitter l'école parce que je m'ennuie d'eux mais lâcher n'est pas une solution quand nous sommes tannés.

Je sais que ce n'est pas toujours facile la vie d'un jeune mais si on veut un bon travail plus tard, il faut se faire instruire.

Les bons étudiants? Oui, ils existent. Et il faut être fier d'eux. Ils affichent une bonne conduite même s'ils sont seuls à bien agir et il faut reconnaître que ça prend de la bravoure pour être poli et respectueux en classe.

Aussi, il faut se rendre compte que nos parents et nos professeurs ont contribué beaucoup pour nous aider et c'est à cause d'eux que je vais être un gradué bientôt.

Finalement, j'aimerais mentionnée que je suis une des élèves qui ont été maltraité durant les heures de l'école par les autres élèves et je comprend très déjà dit l'éducation est important.

The winter snow storm

**Mandy Gull
Dawson College
RUNNER-UP**

In the fall of my 14th year, my father, mother, little baby brother and I lived in a canvas tent deep in the bush. That season there were not many moose and my father hadn't been able to kill much for our winter food supply.

In late November my family traveled 30 kilometres to go visit my grandparents before the first winter snowfall. While we were there, my grandfather asked my father if we had enough food stocked up for the winter. My father replied that we had enough to survive to the early spring. Grandfather then told my dad that this winter would be long and cold, and that maybe we should consider staying with my uncle Jacob and his family at their cabin. My father said no, we would be able to survive the winter and not to worry about us. Even though my grandfather asked him

many times before we left for our camp, my independent father refused.

Two days later we left for our camp. I had a bad feeling that my father was making the wrong decision, but I wasn't allowed to say anything against his word. When we got home, my mother checked our winter food, and told my father it had been raided by animals and almost half the meat was gone. My father assured her not to worry and that he would hunt again the next day.

That night the first winter snow fell and it was cold. The next day before my father left. He said to my mother that he would be back before evening. All day I waited for his return. When night fell I knew something was wrong. My mother told me not to worry. She said he probably made a big kill and it got too dark for



To all the Cree School Board Essay Writing Contestants

Everyone who will be participating in the contest will have something important to write about. It is time to put your writing skills to the test. This year is the last year of the millennium. There have been overwhelming changes in the Cree nation, some changes which are or have been beneficial and some that are detrimental. As we enter into the next millennium we are wondering what the future holds for us as a Cree nation. We can only hope that positive changes will take place and that this world will become a better place for us to live in. We would like to wish all the contestants good luck with your essays.

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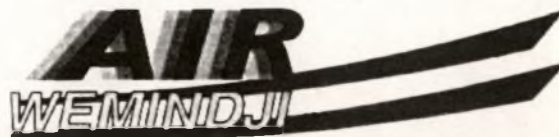
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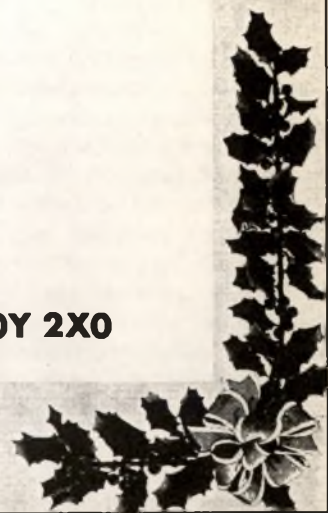
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him to walk home with the meat and he decided to camp out.

Later that night I heard a noise outside the tent and woke up my mother. Suddenly it climbed my father. He was full of blood and hurt really bad. He said he broke his leg and had to crawl home because he was loosing a lot of blood. Luckily he was only half a kilometre away. My mother fixed his wound and we fell asleep in the wee hours of the morning.

The next day my mother told me that my father was really hurt and wouldn't be able to hunt and that we would have to make do with our food supply till he got better.

As winter slowly passed my father remained very weak. The weather got colder and the snow even deeper. Our food supply was quickly disappearing. My father was weak and had to eat a lot to keep up his strength against the cold and to heal well.

One night a blizzard hit; it snowed so hard and the wind blew raged against our tent, which began to rip, because the snow was so heavy. So my mother told me to go outside to push the snow off and to cover it with a piece of hide. After that I went in to sleep. It was very freezing cold and my feet were numb beneath the fur blankets.

It snowed for three days and three nights. It was so cold we had to use a lot of our firewood which was already low. We couldn't even leave the tent because we would have been blinded by the storm and lost if we went too far. My mother was very worried my father would get really sick because it was too cold and all the food was nearly gone.

Three days later the snow-storm died down to light flakes. My mother told me I had to go to my uncle Jacob's camp 15 kilometres away to get help. I was afraid to go but she told me I was the only one who would be able to make it. Father was too sick and she had to stay with my little brother because he was still nursing, and even if she took him, it was too cold.

In the late morning she bundled me up and sent me on my way to my uncle Jacob's. The snow was so deep that it almost covered our tent; I had to snowshoe all the way. I got to his cabin late that night, tired and exhausted. Another blizzard began and the night air was thick with frosty air. My uncle said it was too cold and the snow was too thick to leave and we would

have to wait.

After two days of snow and cold nights, my uncle and I left with his dog team to get my family. When we reached the camp the snow was so deep it covered the tent, which had collapsed. I stood there watching my uncle work hard as he cleared the snow away.

There I was standing by my uncle as I watched him pull the tent away only to reveal my family lying all together under the fur blankets with blue lips and a peaceful look, never to wake again. Pain filled my aching heart.

That winter of my 14th year when my family died, I lost all that ever mattered to me.

The end.

Getting a grip

by Albert Tomatuk
Maquatua Eeyou School, Wemindji
RUNNER-UP

Once, there was a time when I was scared to death. But now I've overcome my fear. Two years ago, on October 30, 1996, in the afternoon, I was scheduled to be operated on for my first ingrown toenail. I was scheduled to be operated on a few days before, but I decided to wait when the surgeon asked me if I wanted to wait or have it done right away.

I spent my time preparing for it and believing I'd just do it. No further thoughts about it. So I went to the clinic with my "just do it" mood and my parents. As I waited in the waiting room, time seemed to pass slowly. Minutes seemed like hours, but even so, I wished there was more time. In about 40 minutes, my time had come.

The display of the doctor laying out the tools didn't help make me feel better. She said she was going to anesthetize my toe to keep it from hurting but even that would hurt a bit. I decided not to watch. Automatically, I removed my sock and the dressing, lay down and covered my eyes. In a few seconds I felt a slight pinch which I didn't like feeling - not for a second. When

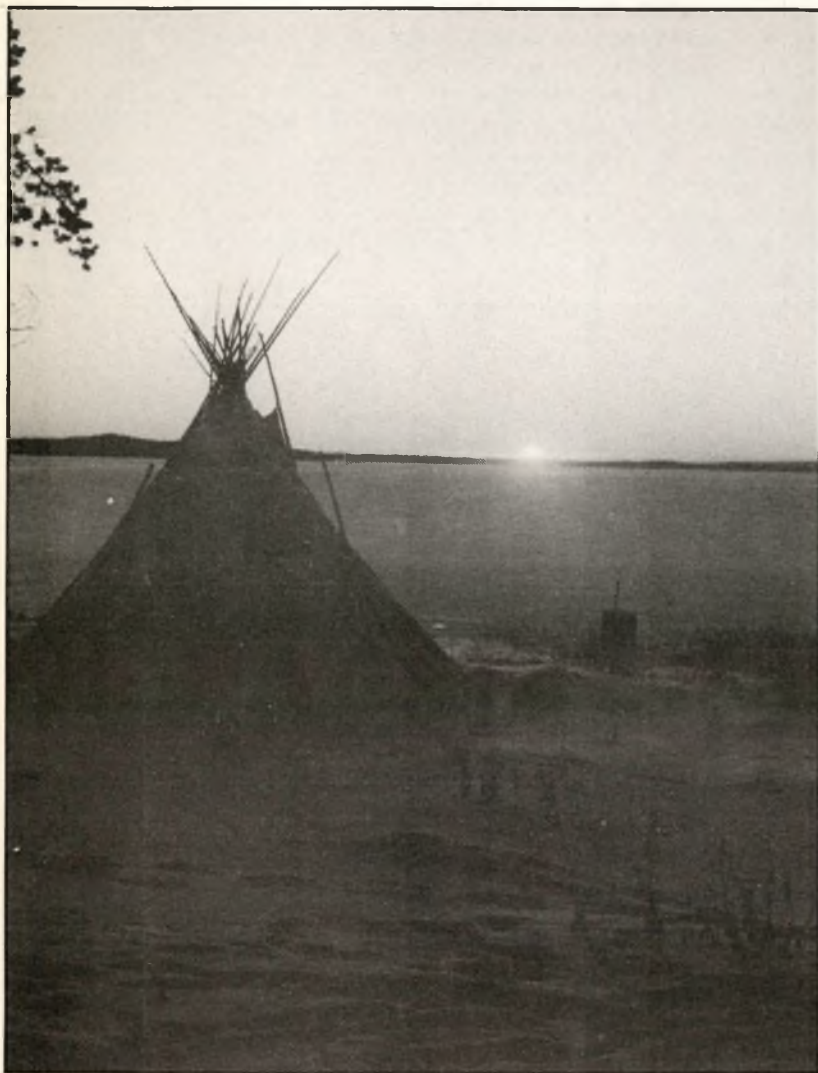
she pulled out the needle, my toe was frozen.

It took some time for it to freeze totally, so I took a peek at my freezing toe. Somehow, it looked worse in a reddish hue. When I closed my eyes again, I felt a metallic shear invade my toe and, strangely, I felt no pain. Suddenly, I felt peace, which got me wondering. Then I felt a hard tug at my toe. I knew what the doctor was doing, and I pulled too. When the two funny tugs were over, I patiently waited for the doctor to cover it with bandages. I sighed with relief, eager to rest at home. Then I asked the doctor how I would walk on Hallowe'en night. She just told me not to worry, which I did, but cut down on the length of the walk. To make up for it, my three brothers shared with me some of their candy.

My rest didn't last long. I got another, less suspenseful, operation on my second ingrown toe-nail the year after; and I have now my third ingrown toe-nail, which I long to have an operation on.

More on page 19

New Year's greetings



I would like to take this opportunity to extend best wishes to the Cree Nation and other nations of the world on behalf of the Grand Council of the Crees (Eeyou Istchee)/ Cree Regional Authority for this Christmas season and the new year to come.

We have faced many challenges this past year and accomplished much. We have also experienced some difficult losses that have made us realize, once again, how precious the gift of life is.

The future is bright and full of hope as we approach the threshold of a new millenium. Hoping that your full potential is realized in 1999. Merry Christmas and a prosperous New Year!



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GRAND COUNCIL OF THE CREES (EYYOU ASTCHEE)
GRAND CONSEIL DES CRIS (EYYOU ASTCHEE)

GRAND COUNCIL OF THE CREES
(EYYOU ASTCHEE)



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CREE REGIONAL AUTHORITY
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CREE REGIONAL AUTHORITY

By Catherine A. Cheezo (Jolly)
Sec. IV French, Nemaska
RUNNER-UP

I chose to write about this subject because I feel strongly and concerned about it. I will talk about my personal experiences and the consequences that came along with driving under the influence (DUI). I hope I can reach out to someone and people think twice about DUI.

Drinking and driving is an issue that everyone should talk about more often. It is a serious matter because many people, both youth and adults, die each year due to drinking and driving. The consequences we face can be as serious as losing a loved one or even your own life. I personally lost a family member and friend to DUI.

In 1990, my uncle Norman was going to graduate from high school. Norman's graduation was going to be a special day that my family had been waiting for. This was an extra special day for my grandmother because Norman would be the first of her children to graduate from high school.

Norman, however, would never get to see this day. Norman and his friends decided to celebrate their graduation early, by driving around and drinking. The driver lost control and the vehicle flipped over, injuring almost everybody. My uncle was the only person who did not survive.

I think it is sad that he died the night before his graduation. I remember my grandmother telling me that the last time she saw him, he had asked her to take in his shirt. So my grandmother did but what she did not know was that he would be wearing his shirt at his funeral rather than his graduation. At his funeral, Norman's graduation cap was on top of his casket. If it had not been for DUI he would be wearing his cap and graduating like the other students.

Not too long ago I had another similar experience, except this time it was a friend. He lived an ordinary teenage life. He was a good athlete. He had a girlfriend I knew he loved dearly. It does not seem fair that he died so young. Again, a life was lost because of driving under the influence.


Everyone is affected by DUI including families of the ones who died and the injured people who will live with the memories of the experience for the rest of their lives.

DUI tragedies are painful experiences. Many people go through it or face it. When someone drinks, then gets behind the wheel of a car, no one is safe, even the passengers, including people on the streets.

So, please! When you want to go drinking, always have a designated driver or take a cab. If you know somebody is unfit to drive take their keys or let the police take care of them.

I hope my experiences with DUI will never happen to you.

For highlights from the essay contest please turn to page 21



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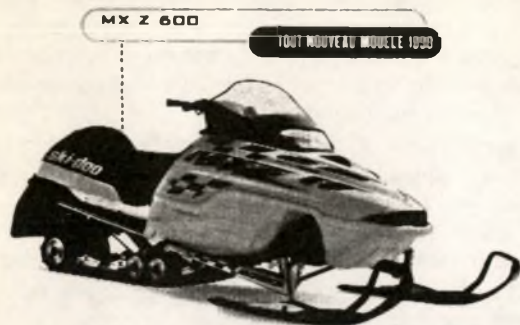
Correction

The ad that appears on the inside back cover of *The Nation* for Chibougamau Automobiles is incorrect.

The correct ad appears on page 24. We apologize for any inconvenience this may have caused.

**Merry Christmas
&
Happy New Year**

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Beric Sport

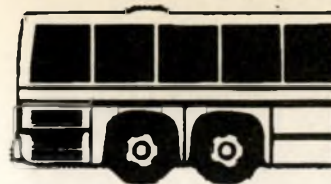
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Nation of Wemindji
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Year to all of the
Cree Nation.
Stay sober.
Have fun.**

HIGHLIGHTS FROM THE ESSAY CONTEST

Cree Future

Amanda Grant
Age: 12
Grade 6
Chisasibi

When I grow up I want to finish high school in Chisasibi. When I pass every grade I'm going to be 16 or 17 years old when I finish school.

And I want to work in the recreation office. Because it's very fun there they have all the information about sports and they are in charge tournaments like volleyball, basketball and some other sports. And I would like to have a car when I'm older. I want to travel all over Canada and United States maybe in Russia and some other cities. Than I will go to college and maybe to become a doctor.

Cree Future

Rosalind Snowboy
Age: 12
Grade 6
Chisasibi

I would like to finish high school, college and university. I want to be just like my mom Elizabeth Pash Snowboy, I just might make good money and live in a big house. I might get a summer job when I turn 13. But when I finish University I would like travel around the world and meet a lot of people and see a lot of different places. Perhaps I will decide to stay in one place instead.



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Learning in the bush

Kathryn Fireman

Age: 12

Grade: 6

Chisasibi

Every spring and fall, my family and I always go in the bush. We use a plane to get to our trapline which is quite far away. In the spring time when we use the plane we land on the water but in the fall and winter we have to land on the ice. I learn something new everyday in the bush. In the fall my father and my uncles make beaver traps. My mother also taught me how to skin a beaver. They would bring a beaver everytime they check their traps. sometimes we take long walks. On the walks my parents teach me what kind of trees there are. My mother and I would be sitting at the teepee plucking geese and she would teach me how to cook the geese over the fire. When it is nice and warm outside. My father would take us to the rapids, and we would go fishing. We would build a teepee in the mornings and chop some wood for the fire, just before the sun would come up or just before everybody wakes up.

The importance of having a family

Tanya Coon

Grade: 4

Mississini

Families are so special because they celebrate Christmas, Easter and all that. And also they have fun together like go to the beach or they have a family ride. Of course families care and love each other. What we do in my family is we do good stuff like help each other or we go to church together, or we make jokes and laugh. I love my family because they care about me and they love me. Families are really special to me.

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CHRISTMAS PARTY

-William Nicholls

It is always great to see kids opening up presents on Christmas morning. Seeing their faces brighten when they opened a particularly special one. I got a chance at the Montreal Native Friendship's Center on December 12 to see kids opening up a lot of special presents. What made them special was that Santa Claus was there. Kids were even checking out Santa's beard and it wasn't fake!

Everyone had a good time kids and adults alike.

A community event like this brought together different parts of the Native community in Montreal and the surrounding area. It is a special time for the community to get together.

I'm not going to write anymore because a photo is worth a thousand words and I have a few for you.





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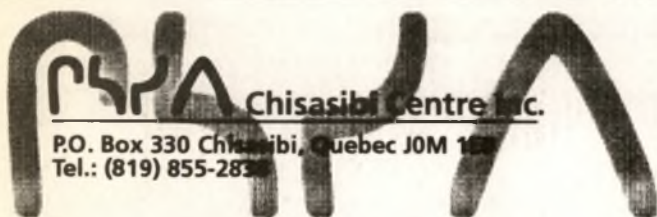
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101-BIRTHDAYS

Happy 80th birthday to the one and only Mr. Clarence Giull of Waswanipi. We all miss you and love you very much. This year we get to spend Christmas and your birthday with you. From your loved ones in MTL. Dorothy, Mandy, Michael, Leah, Jessy, Phoenix and Jared.

First birthday greeting to my son Noel. Since Christmas is a special time you mean extra special to me always. I want to wish you a happy birthday on December 25, 1999. I wish you a very merry Christmas. Peace, love and joy. From your mom.

To my niece Mary whose birthday is on December 21, 1998. Happy birthday and merry Christmas. With love, from your aunt Betsy.

Angie (baby) Moar will be five years old on December 27, 1998. We hope you will enjoy your birthday as much as we enjoy having you around. Even though you cannot read this (but you are always trying to read), your big sister June will read it to you, like always. Please know that you are a precious gift from our creator to us and we love you with all our hearts. Great-grandma will be happy to celebrate your birthdays together again this year, if possible. ALL OUR LOVE, MOM AND DAD XXXXXX

Happy 1st birthday to our cousin Norman Blacksmith. We love you so much. We thank God for you. You are precious to us. With love, hugs and kisses from your cousins, Dylan and Paulette Salt wask.)

To Janice from Waskaganish and Serenitee from Nemaska. I hope you girls had fun on your birthdays. I sure had lots of fun. I want to wish you girls a very merry Christmas and I hope to see you real soon. Love, Ethan in Wemindji.

A special happy birthday is going out to Janie Mattawashish who has done so much for us. She'll be celebrating her birthday on December 13. Thank you for everything. Love always, Kristen Matt and Chad Gunner.

Now who's going to be 14 years old on Decemberr 28, 98. Is it going to be Sheeena napash? Of course!!! So what are you going to do on your birthday? Are you going to have a blast at your place? Don't be a party animal okay!! Just joking. you can do anything you want to do on your birthday!!!! Anyways happy birthday!!! From your friends SJS, SJB, SAB, JN (Chisasibi)

To me mom Janie Matt., I love you very much and also thank you for being there for me. Wishing you a happy birthday on December 13 and remember you're always thought of and I'll always be there for you. Enjoy your day. I love you. From Candice Matt Gunner.

I have a friend by the name of Daniel White who never calls, never writes but I am always

wondering how the hell he is. I remember your birthday December 13 and I hope this will wake you up and call or write or visit and don't visit on your last day home, silly. From your friend Candice whose birthday has passed but never heard from you silly.

Tried to duplicate words from other birthday greetings, wondering what to say to you on your birthday...but the words that count the most come from the heart. To our son Norm Josephus Austin Beau Blacksmith on December 15 you will be celebrating your 1st birthday. happy birthday sweetie. we thank God for choosing us to be your proud parents. we love you so much. Ever since the day we took you home with us you have brought us so much joy and happiness. You are so precious to us and will always hold a key into our hearts. Hugs and kisses from mommy and daddy (Ivan and Sarah) This birthday greeting goes out to Jennica Longchap. Happy 6th birthday. And congratulations for winning the contest to skate with Montreal Canadiens on November 22, 1998 at the Molson centre. We are very proud of you and we enjoyed watching you with Carson, Damphousse, Higgins, Rivet on ice. It was fabulous little girl. Once again happy birthday Jen.

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We love you. From mom, dad and little bro Daylon. xoxoxoxoxox



Happy birthday to my nephew Norm Blacksmith. I love you so much. Hugs and kisses from Christine (Wask..)

104-GRADUATION

Congratulations to our brother Derek Mayappo and to our cousin Ivan Gilpin for completing their police training. Their big day is on December 16, 1998. We wish we could be there too but you're in our hearts. We wish you guys all the best in the coming new year. We're proud of you. Merry Christmas and we'll see you soon.

Love, Charlene. Sandra and Dakota.

300-PERSONALS

Merry Christmas and a happy new year to Peter MacGibbon, Martin Dube, Cathy Young and Jacquie Gavigan. Hope to see you again. From Darryl Gilpin, Arita Mark, Mara Mayappo and Gerri Mark (Wemindji)

We would like to send our best wishes to a lovely little grandma, Daisy Pash, who will be ?? years old on December 27, 1998. Happy, happy, happy birthday and many more to come, Grandma!!! Love, Janie and Archie

Merry Christmas to Molly Rupert and family. I know this Christmas will be especially hard for all of you. But you will get through with the help of loving family, friends and our creator. All these people really do help you when there are hard times. We should know because you were one of those people when we were having a hard time at the first Christmas with my mother gone. Please keep on smiling because it is a very lovely gift from God to you. Take care and all the best for the coming NEW year. Love, Janie and Archie

Merry Christmas to my dad, Eddie and don't forget we love you very much. From Janie, Archie and family

Merry Christmas to very special little man, who came into our lives this spring. Merry Christmas to Franklin "Chubbs" Moar and we love you

with all our hearts. From everybody at G3-10 XXXXXX!!!!!!

Merry 1st Christmas to our son Redfern Allen Icebound St. Pierre. Christmas is just around the corner. May your 1st X-mas be as special as you are. We love you sooo much na baby nan. May God bestow on your dear baby Redfern all his very best...health, joy and the love of friends and life that's richly blessed. And also happy new year. With love always, Daddy (Claude) Mommy (Lorraine) Ojay.



Christmas Greetings going out to Shawna Georgekish in Moose factory. Hope you can join us at New Years. If not, we'll join you. Give us

a call. From Gerri and Arita Mark.

This goes out to my godfather Ashley Iserhoff. Mmmr-Gaauk!. From your Godson Josh. P.S. I won't kiss your ring though!

Hi to our friend Pauline Neeposh in Nemaska. We just wanted to say hi and see you son! From your friends Melinda and Pamela from Waskaganish.

I just want to let someone know that I love him more than words can say. His name is DMS. P.S. Hope to see you very soon. From someone in Chisasibi. Miss you. xoxoxoxoxox.

I would like to say hello to the one I left behind in chisasibi. I miss you so much and I always think of you. sometimes I wonder, If your thinking of me too??, one day we will meet again and I will always be you. I want you to know that I have these strong feelings about you. I love you... love: ME P.S. don't worry about the cold nights in Montreal, don't worry about me I'll be just fine...remember our star always...bye! love: ME

Mohawk, hi hello how are ya. It's been a while...I know but anyway, hope you're doing fine. I guess you're still settling in. We'll talk soon. Catch up on everything. Hugs. Curls.

Happy New Year to: Alex, Mom, Nannie, Shaun, Tina, Stephanie, Jillian, Reg, Valentina, Victor, Michael and Phillip. I hope that 1999 brings only happiness and love to you all. Love Rhonda

The Organizing Committee of the 3rd Annual Invitation Volley-Ball (Volley Doo-Han) Tournament of the Ouje-Bougoumou Cree Nation would like to thank all its generous sponsors:

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Good luck to all the Participants at the tournament.

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****Prize money may vary depending on the number of
teams that register. The first teams to register and
pay the registration fees will be accepted. NO EXCEPTIONS.
All other teams will be placed on stand-by.**

**The schedule will be ready Tuesday, January 19, 1999. The deadline for teams to inform the
Neoskweskau Memorial Arena of their arrival is Monday, January 18, 1999 before 1:00pm.**

**The Organizing Committee of this tournament will not make any changes in the schedule after
this deadline date. There will be a \$200.00 penalty fee charged to the team requesting a
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***ALL TEAMS MUST SEND THEIR INSCRIPTION FEE IN FULL
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Deadline to register: January 15, 1999

**For more information contact: Errol Mianscum, Arena Manager (418) 923-3248
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